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The

Zeal

Of

The Son Of God

◆ But I say unto you, I will not drink henceforth of this fruit of the vine,  
until that day when I drink it new with you in my Father's kingdom.  
--Matthew 26:29-- ◆



Moses Ayomikun Oladipupo

“Jesus! Source of life eternal,  
Jesus! Author of our breath  
Victor o'er the hosts infernal  
By defeat and shame and death.  
Thou through deepest tribulation  
Deigned to pass for our salvation:  
Thousand, thousand praises be,  
Lord of Glory, unto Thee.

"Thou, O Son of God, wert bearing  
Cruel mockings, hatred, scorn;  
Thou, the King of Glory, wearing,  
For our sake, the crown of thorn;  
Dying, Thou didst us deliver  
From the chains of sin for ever:  
Thousand, thousand praises be,  
Precious Saviour, unto Thee.

"All the shame men heaped upon Thee,  
Thou didst patiently endure;  
Not the pains of death to bitter  
Our redemption to procure.  
Wondrous Thy humiliation  
To accomplish our salvation:  
Thousand, thousand praises be,  
Precious Saviour, unto Thee.

"Heartfelt, praise and adoration,  
Saviour, thus to Thee we give;  
For Thy life humiliation,  
For Thy death, whereby we live.  
All the grief Thou wert enduring,  
All the bliss Thou wert securing:  
Evermore the theme shall be  
Of thanksgivings, Lord, to Thee."

Hymn by Ernest C. Homburg (1605-1681)

**THE ZEAL  
OF  
THE SON OF GOD**

# THE ZEAL OF THE SON OF GOD

By

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Scripture quotations are taken from the HOLY BIBLE, KING JAMES BIBLE

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# INTRODUCTION

This book is part of the vital chunk I broke off from my book, "The Light And The Shining Light," to publish as a separate book. In that book, I had indicated that I had broken a lot of its content to make different publications out of it, to enable me talk holistically on each of the subjects.

There are two things I believe by which we can attain purity. They are blood and fire. The Bible tells us, "And almost all things are by the law purged with blood; and without shedding of blood is no remission." (Hebrews 9:22). We are cleansed by the blood of Christ. The Bible also says, "But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers' soap: And he shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the LORD an offering in righteousness." (Malachi 3:2 - 3). This, speaking about Jesus, compares him to a refiner's fire and a fuller's soap. We, being priests in the place of the sons of Levi, shall be purified by his fire, and we in turn may offer unto the Lord an offering in righteousness. Our lives, all that we are, and all that we have, are the offering which we can offer unto him.

Blood and fire have their actual and literal meaning in scriptures, but they are also a perfect allegory of key elements by which we may attain a state of purity. Blood speaks of sacrifice, and fire speaks of zeal. I seek to write on zeal with our blessed Lord Jesus as the principal focus. I'm currently writing another book titled, "The Christian Life of Sacrifice." In it I'll be talking about sacrifice.

I write this book with the hope that it will be helpful to each of us to see in Christ an emulatable zeal which, if we possess it, will drive us into deeper realms of Christian devotion. I hope it blesses your heart and ignites a zeal that shall not be put out night or day upon the altar of your heart.

Yours in Christ.

*Ayomikun.*

## Chapter 1

# WHAT IS ZEAL?

*"And thou shalt love the LORD thy God with all thine heart, and with all thy soul, and with all thy might." (Deuteronomy 6:5)*

Zeal means earnestness of feeling for a person, cause, or object. It is an eager desire or endeavor. It is also an enthusiastic diligence or ardor. Zeal is all about passion and its consequent acts of commitment. Zeal is not a lazy will. When there is zeal, there is a strong will. That is why I like its definition as an eager endeavor. What is an endeavor? It is an earnest or industrious effort especially when sustained over a period of time. That is what zeal is. It is not characterised by any lazy or slothful attitude. It is result oriented, and failure in its effort to achieve something is not followed by a casual acceptance of defeat, but a painful regret and resolution to do something about it where possible.

The effect of zeal is likened to that of fire. One cannot rest until the desire had in zeal is met. Just like a wild fire, once it is kindled, it starts burning things up. It starts yielding results, and if it must stop burning things up, it must be extinguished and cease to be. This is how zeal is. It can't go side by side with a lazy will, it is either it burns up all lazy will and inertia, or it is extinguished and these contrary elements thrive.

We should therefore know that once a person has a zeal for something to be accomplished, the only thing that can stop such thing from being accomplished is limitations on the part of the person with such a zeal. If a king with all his power and authority is zealous for something to be done within his kingdom, having it done will be a cinch. But if a slave within the same kingdom has the same zeal for the same thing to be done, yet contrary to the will of the king, it will be too hard or impossible for him to do it. Therefore the effect of zeal is sure results once there is power on the side of him who is zealous.

I suppose that it was for a reason that the commandment Jesus regarded as the greatest was this "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." All of everything mentioned. All without reservation. This is a call to be zealous. This was to Christ of paramount importance. No other commandment can be fulfilled outside this for he said on this and the other commandment which is equal in importance requiring that we love our neighbours, hang all the law and the prophets. Every act of holiness, piety, righteousness, can only be done by having zeal for the things of God.

**Prayer:** *Dear God and Father of our dear Lord Jesus Christ, grant that we may know to the full what zeal means. Help us to surrender ourselves absolutely to you, zealously loving you with the whole of the heart, with the whole of the soul, and with the whole of the mind. Let nothing be reserved for ourselves or anything else apart from you, dear Lord. In Jesus' name have I prayed. Amen.*

## Chapter 2

# THE ZEAL OF MEN

*"They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you." (Galatians 4:17-18)*

*"And he said, Come with me, and see my zeal for the LORD. So they made him ride in his chariot." (2 Kings 10:16)*

Throughout the Bible we see men who have demonstrated zeal for one thing or the other. In the old testament it was a common practice to express zeal and commitment to someone or something by taking oaths. Jonathan loved David so much that he made him swear. He himself bound himself to an oath saying, "O LORD God of Israel, when I have sounded my father about to morrow any time, or the third day, and, behold, if there be good toward David, and I then send not unto thee, and show it thee; The LORD do so and much more to Jonathan." (1 Samuel 20:12 -13).

Phinehas, the grand son of Aaron, was very zealous for God so much that when he saw an Israelite bringing a Midianitish woman in the very presence of Moses, and the whole congregation who were weeping out of repentance for the sake of those who had erred from God's commandments. He went after the man into his tent and killed them both. God lauded the young man before Moses, giving him "a covenant of peace" for his zeal, and was the reason for God to repent of his anger of the moment.

We see how Saul, in his zeal for Israel led him to seek the destruction of the Gibeonites. He thought to cleanse Israel from these spots in their nation by annihilation. It went ill for Israel due to the actions that followed his zeal.

One of the Psalmists wrote in his zeal for Jerusalem, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." (Psalm 137:5-6). This psalmist was one of the captives that were taken to Babylon and was distressed for Jerusalem's sake. They were musicians who could just sing away their sorrows. But they didn't do that. He said they wept by the rivers of Babylon. Why? But Jerusalem is just a piece of land and Babylon was another. Why then would one weep and not just be comforted and after a while get used to the strange piece of land in which they now found themselves? Why? The zeal for what God had chosen for himself was the reason. God had chosen Jerusalem but not Babylon, though they both were pieces of land. For this reason they wept, refusing to comfort themselves and get used to the new abominable land. The psalmist was weak and could do almost nothing against the strong king of Babylon. But he still did the little he could though it was rather insignificant, in that he expressed his zeal saying in a way so rich in meaning that Jerusalem is preferred to him than his chief joy.

Another psalmist wrote in Psalms 119:139 saying, "My zeal hath consumed me, because mine enemies have forgotten thy words." Of such, A.B. Simpson wrote, "Our anger may be so pure that it will be a holy zeal for God." The pure anger of the psalmist caused his zeal to burn so much that it consumed him.

In the New Testament times and beyond, we have seen several acts of zeal for God and his will. In the New Testament we see Peter say in his deep love and zeal for his master, "Though I should die with thee, yet will I not deny thee." (Matthew 26:35). He also said elsewhere, "Lord, why cannot I



follow thee now? I will lay down my life for thy sake." (John 13:37).

We also see Saul of Tarsus who persecuted the church zealously. When he repented and came to believe in Jesus, he also zealously did the will of God for the church, growing it, nourishing it, praying for it, through pains, through hardship, through other forms of unpleasantness, and in the end died for the sake of the will of God for the church.

We have seen others like Polycarp who would not deny Christ in the face of the enemies of Jesus and it cost him his life. There before those who were to kill him, he testified of his allegiance to Jesus and won't deny him though he knew it would result in his death.

We have seen others who actually sought to die for Christ while not yet being faced with death. Not that they were merely willing to face death if it comes, but they desired and prayed that death may come, that they might die for Jesus' sake.

Out of zeal for the brethren, Martin Luther, in his letter to Pope Leo, wrote, "I feel myself a debtor to my brethren, and am bound to take thought for them, that fewer of them may be ruined, or that their ruin may be less complete, by the plagues of Rome." His whole life, utterances, works, and actions expressed zeal and commitment to God and the brethren.

In his zeal John Wesley said "What marvel the devil does not love field preaching! Neither do I; I love a commodious room, a soft room, a soft cushion, a handsome pulpit. But where is my zeal, if I do not trample all these under foot in order to save one more soul?" We can go on and on to mention men and women who have been zealous for Christ. Some warring against heretics, some denying themselves their rights to marriage to live a celibate life for the kingdom of God's sake.

But being the zeal of mere men, it is very rarely pure. The zeal of men are not always based on knowledge and the end result is wickedness. In scriptures, we see that some men being mad against Paul bound themselves under a curse to kill Paul (Acts 23:12). This was done out of their zeal which was not based on knowledge. In his epistle to the Romans, Paul wrote of the Jews, "For I bear them record that they have a zeal of God, but not according to knowledge." (Romans 10:2). Paul also wrote to the Galatians revealing the ignorance in his zeal against the church when he wrote, "And profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers." (Galatians 1:14). His zeal was based upon mere traditions of his fathers and not the true knowledge of God. It resulted in wickedness. He persecuted many, threw them in prison, and caused them to blaspheme. He also wrote, "They zealously affect you, but not well; yea, they would exclude you, that ye might affect them. But it is good to be zealously affected always in a good thing, and not only when I am present with you." (Galatians 4:17-18). This he wrote concerning men who were constituting a nuisance to the body of Christ. Many cause division in the body of Christ out of zeal not based on knowledge. Zealous men from the ancient times have shown their zeal by vows, sometimes expressed and other times implied. Such zeal however have always been characterised by weaknesses and at times by ignorance as well. Human zeal in itself is always prone to error and over reacting on everything. But by the Holy Ghost, our zeal can be purged through the word.

**Prayer:** *Dear Lord Jesus, grant me grace to love thee more. As Thou hast died for me, O may my zeal for Thee, pure warm, and changeless be, a living fire! Kindle me today with your zeal. Remove from me all ignorant and wicked zeal. Instill in me that holy zeal that beamed in every action of yourself. In your glorious name have I prayed. Amen.*

## Chapter 3

# THE ZEAL OF GOD

*"Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the LORD of hosts will perform this." (Isaiah 9:7)*

God demonstrated his zeal for mankind, his name, and his word throughout history. The text above makes us to understand that the virgin birth of Jesus Christ, and the salvation of man he achieved are a result of God's zeal. God's zeal is always characterised by power and authority and sovereign will. Nothing can stand in the way of God's zeal for with him is unlimited power.

In God's zeal for Abraham, seeing that he did not withhold his only son from him, God said "By myself have I sworn, saith the LORD, for because thou hast done this thing, and hast not withheld thy son, thine only son." (Genesis 22:16). God had commanded Abraham to do what may be considered by some as insane, and sat back to watch him. He silently watched him wake up early, silently watched him chop down some woods, silently watched him leave with the wood upon his son's head and depart from the rest of his company, silently listened to how he subtly answer his son's intelligent question saying, "My son, God will provide himself a lamb for a burnt offering." (Genesis 22:8), and silently watched him tie his son to offer him up, and when he perceived that Abraham's heart was made up, he spoke to the rescue of the lad. God silently watched Abraham and was so overwhelmed by his outright obedience and in his zeal to reward such an obedience, he swore. The writer of the book of Hebrew commented on this saying, "For when God made promise to Abraham, because he could swear by no greater, he swore by himself" (Hebrews 6:13). Such was the zeal of God to reward Abraham's obedience. Because he is the Almighty, he fulfilled his oath to Abraham till this very day.

When God had rescued the children of Israel from slavery, and they yet rebelled against him, he was angry with them and saw them to be worthy of punishment. Having done all for this people what less should he have expected from them than simple obedience. Their father, Abraham, had walked before God in outright obedience to God's words, then what was the matter with this people. God had hardly made manifest his goodness towards Abraham and demanded for the best thing he had given him but Abraham still obeyed completely ready to do all that God asked of him without any reservation. But these children of Abraham were not like him. God must have expected much from them for being the children of Abraham who gloried in being his children, or at least for even having done much for them in bringing them out of Egypt. He had punished the Egyptians severely for their cruelty, he had saved them from slavery, he drowned their enemies in the red sea, he gave them free food with free delivery right into their camp, but they still rebelled, complained, sinned, mocked God in their idolatry and his prophet too, tempted him, and did other things too. Thus God in his zeal to punish such rebellion swore. The writer of the book of Hebrews again comments "And to whom swore he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief." (Hebrews 3:18-19). Because he is the King of kings and Lord of lords, the All-powerful, he accomplished this absolutely.

God loved David so much that he called him a man after my heart and for the simplicity and humility with David walked before him, he swore saying, "I have made a covenant with my chosen, I have sworn unto David my servant, Thy seed will I establish for ever, and build up thy throne to all generations. Selah." (Psalm 89:3 - 4). He also went on to say, "Once have I sworn by my holiness that I will not lie unto David. His seed shall endure for ever, and his throne as the sun before me. It shall be established for ever as the moon, and as a faithful witness in heaven. Selah."

(Psalm 89:35 - 37).

In his zeal for his sovereignty, God said, "I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, That unto me every knee shall bow, every tongue shall swear." (Isaiah 45:23). His great power has accomplished this and shall accomplish it to the latter.

God can express his zeal in his holy and pure anger. He says in Ezekiel 5:13, "Thus shall mine anger be accomplished, and I will cause my fury to rest upon them, and I will be comforted: and they shall know that I the Lord have spoken it in my zeal, when I have accomplished my fury in them." Because he is the all-knowing God, and his anger is holy and pure, it is always expressed in justice and love.

Therefore we see that on the side of God there is always power and knowledge and goodness and consequently sure results. Unlike men whose zeal are characterised by weaknesses, folly, ignorance, which may result in wickedness like those who sought to kill Paul. After narrating the judgment of God at different times how he destroyed some and delivered some, the writer of Psalm 107 says "Whoso is wise, and will observe these things, even they shall understand the lovingkindness of the LORD." (Psalm 107:43). The foolish will hardly see the lovingkindness in these, but the wise will consider it and see God's lovingkindness in them. In Jeremiah 9:24 God says "But let him that glorieth glory in this, that he understandeth and knoweth me, that I am the LORD which exercise lovingkindness, judgment, and righteousness, in the earth: for in these things I delight, saith the LORD." Therefore, these are what characterises the zeal of God. Goodness, lovingkindness, judgment, and righteousness. No matter how severe his acts are, take a good look at it and consider it, you'd always find these characteristics in them.

**Prayer:** *O God, as we've seen in your zeal nothing but love, justice, righteousness and holiness, we pray for the grace to have a zeal as pure and holy as yours. In Jesus' name. Amen.*

## Chapter 4

# THE ZEAL OF THE SON OF GOD

*"But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in my Father's kingdom." (Matthew 26:29)*

Christ, the eternal one has always been zealous for God. It is not only after his incarnation that we can observe his works as a result of zeal. While we praise his earthly ministry when going from place to place he healed the sick, raised the dead, give sight to the blind, and taught such principles that answers all questions about life, we must also recognise his works before his incarnation.

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting." (Micah 5:2). Jesus has been actively involved in the affairs of men in his zeal for our salvation. Just as Micah 5:2 says that his goings have been from everlasting.

Being fully active in our affairs are several revelations of Christ even in the old testament. One that strike me most is that prophet Daniel saw the exact revelation of Jesus that John saw in the book of Revelations. John wrote of Christ "And I turned to see the voice that spake with me. And being turned, I saw seven golden candlesticks; And in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. His head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; And his feet like unto fine brass, as if they burned in a furnace; and his voice as the sound of many waters." (Revelation 1:12-15). Daniel wrote, "And in the four and twentieth day of the first month, as I was by the side of the great river, which is Hiddekel; Then I lifted up mine eyes, and looked, and behold a certain man clothed in linen, whose loins were girded with fine gold of Uphaz: His body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude." (Daniel 10:4-6). Daniel said his voice was like a multitude, and John said his voice was like the sound of many waters. But we can see the similarities between many waters and a multitude where John wrote, "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." (Revelation 19:6). There is a possibility that Christ is the one who spoke to Daniel in this vision saying "Then said he, Knowest thou wherefore I come unto thee? and now will I return to fight with the prince of Persia: and when I am gone forth, lo, the prince of Grecia shall come. But I will shew thee that which is noted in the scripture of truth: and there is none that holdeth with me in these things, but Michael your prince." (Daniel 10:20-21). Whether or not he spoke these words we can be sure that Christ has been for us from the start and is fighting in his zeal for us continually for the scripture says "And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world." (Revelation 13:8). From the foundation of the world our dearly beloved redeemer has been zealously working for our salvation. Several thousands of years now and his zeal hasn't worn out. Praise be to his holy name.

Our Lord is zealous for the things of God including and especially our salvation. Many passages express the zeal of Christ, but the verse in the key text of this chapter above expresses it like no other. Many will see the last supper as just a mere ceremony but it was here that Christ declared his zeal to the salvation of his own. Other times expressed in other passages are others talking about the zeal of Christ. He demonstrated it the most by dying on the cross of Calvary, but here, Christ declared, verbally, his commitment to us. What Jesus did at the supper was like the act of God

swearing to Abraham. It is like Jonathan swearing to David. It is like the Israelite at the river of Babylon saying, "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." It is like the men who bound themselves under a curse to kill Paul. Samuel Rutherford wrote in his letter, "And what is that else, but as if the Son had said, 'I will not have heaven except My redeemed ones be with Me: they and I cannot live asunder. Abide in Me, and I in you.'" What a commitment. Christ did not swear because he couldn't have been breaking his own very commandment in Matthew 5:34-37, but since his yes is yes and his no is no, the solemnness of his statement was equivalent to such and stronger. This is how zealous Christ is for our salvation.

What Christ is saying here is that he will refuse himself merriment that comes from drinking the fruit of the vine till he drinks it with us anew. Christ is himself living in self denial for the sake of his for these two thousand years now gone by. This is Christ's zeal for us. It is quite amazing that for me Christ would make such a comment. He will deny himself the fruit of the vine until he drinks it new with me, Ayomikun, and you, whoever you may be that have believed on his name, whether you are Peter, John, Owen, or Oliver, he will not drink of the vine till he drinks it with you. He prefers you and I to his merriment.

Seeing this passionate commitment of Christ, what should we expect of it? He is not a servant in a kingdom. His powers are not limited by the virtue of an insignificant position lacking in power and authority. The scriptures say about Christ, "And ye are complete in him, which is the head of all principality and power." (Colossians 2:10). It is the head of all principality and power that has shown this zeal concerning our salvation. That is to tell us that through his zeal, our salvation is sure. There is no limitation to his power. He said, "All power is given unto me in heaven and in earth." (Matthew 28:18). Where such fervent zeal meets such transcendent power, we have a force before which nothing can resist or attempt to withstand. Nothing can stand in the way of our salvation.

Christ would have been wholly justified if he, after dying, choose only merriment while in heaven. Even if he did not die on the cross, he will be fully justified. But for your sake and mine, he chose to die on the cross for us, and not stopping there, he has denied himself merriment until our salvation is complete.

When Christ had preached the hard sermon to his disciples telling them that it were necessary to eat his flesh and drink his blood, and many of them left him, while they left, he asked them saying "What and if ye shall see the Son of man ascend up where he was before" (John 6:62). Jesus was pointing to the fact that there was nothing evil or even bad with him going back to heaven if he chose to. Since they left him, what if he too decided to leave and go back to where he came, then they will break even. Certainly they which left him will be at loss and it will take nothing from him. It is not a sin and thus he will still be very well pleasing to his father. But what if Christ chose to go back to heaven and not taste death for us? We would have perished but he would remain on the throne. But why did he still choose to die on the cross? Zeal. It was not a question of what is right or wrong, but the zeal he had for his own. He loved them to the end and went all the way to the cross to die there. But what if Christ had ascended back to heaven? Would we go on strike and start a protest demanding that he return back to earth. But what if Christ had return to heaven without dying for us? Nothing would occur to hurt him, we will perish and he will be glorified. Thus it was not based on the issue of right or wrong that saw Christ dying on the cross but his strong zeal for the salvation of his own.

**Prayer:** *Blessed Lord and Saviour Jesus Christ. Thank you for all the incredible things you have done for us through eternity, your life on earth, both things you expressed in your actions and in your words, and we thank you for the things that you have been doing for us in your zeal till this*

*very present moment. Thinking of your zeal causes me to wonder what manner of love you have for your own. I'm eternally grateful dear Jesus. Please accept my thanks, gratitude, and sincere praise, in your dear name I prayer.*

## Chapter 5

# THE ACCOMPLISHMENTS OF THE ZEAL OF THE SON OF GOD

*"...Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." (Revelation 1:5 - 6)*

Seeing the zeal of Jesus, I wish to remind us a little on what it has accomplished for us. It has accomplished all things. I mean everything for us. Did Peter not write in his epistle saying, "According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." (2 Peter 1:3). So far as it pertains to life, his divine power has given it all to us. Whether it be righteousness, godliness, glory, virtue, etc. he has given them all to us.

Here I attempt not to narrate what "all things" he has done for us. No way, but I'd attempt to touch on just four.

## More Than Conquerors

*"Nay, in all these things we are more than conquerors through him that loved us." (Romans 8:37)*

Christ dying on the cross got us victory over all things in all ramifications. Not just that we are conquerors, but that we are MORE THAN conquerors.

We are victorious over fear. One of the first things I came to realise when I gave my life to Christ in the first day of the year 2015 was that God was just a call away. He is ever near so what could I fear. There are certain times of sudden fear of the immediate circumstance, but that personal relationship that Jesus in his zeal has gotten for us leaves no room for a lingering fear. Even that fear when we feel when in present ominous circumstance has been dying more and more, and I believe a day shall come when I shall be completely free from all fears. Even though fear looms at times in our hearts as a result of lack of spiritual maturity, the truth is that, because of what Christ has accomplished in his zeal for us, we have ample reasons never to fear at all though we may not always see it.

John Newton the great humanist wrote,

*"Though unperceived by mortal sense,  
faith sees him always near,  
a guide, a glory, a defense;  
then what have you to fear?"*

Immaturity may not make us see these reasons or live by it, but if we be in a right frame of mind, we shall have conquered fear absolutely. The mere fact that we are more than conquerors is enough reason to drive fear back to abyss. He, by his zeal, gave us this victory.

We have victory over failure of all kinds. It is a well known fact that every man who is born again has a new mind and has a superior reasoning capacity. To succeed in ones academics, business, career, etc becomes a cinch when one is regenerated.

Here is an excerpt from the book, Wholly Sanctified, by A. B. Simpson:

*"The Christ who came to give Himself to us had not only a divine nature but a reasonable soul, and this He imparts to us in our union with His person. 'We have the mind of Christ,' and into this weak and erring brain can come the very understanding of our blessed Master, so that, as the great Kepler, we may say, "I am thinking God's thoughts after God."*

*"The Holy Spirit is a quickening force to the consecrated intellect. Minds that have been dull and obscure before have risen beneath His touch to the highest intellectual attainments and the mightiest achievements of human genius."*

This victory over intellectual failure and all sorts of failure was achieved for us by the zeal of Jesus, the Son of God.

We have victory over death, we have victory over sin, we have victory over the Devil, his hosts and kinsmen, we have victory over heresies, we have victory over their schemes, we have victory over all things. Shall I go on and on in listing the aspects of life where Jesus has given us victory? Nay, you just need to do a little thinking and you'd gape in wonder how much of a conqueror we are more than. Even with this I can assure that all your imagination, no matter how great they may be, are less than a tip of the iceberg.

The greatness of the victory he has won for us is great and immense. We are victorious over death and all things else. We are more than conquerors through him who loved us. Praise Jesus!

## **Purification By His Blood**

*"But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (1 John 1:7)*

Through his zeal, his blood was shed for our cleansing. It is this precious blood of Christ that cleanses from all sin. Not some, but all. Without his blood we can't be made holy. His blood is what remits our sins. Other bloods of lambs and goats only covered sins for a time, but his own precious blood remitted them once and for all. "For this is my blood of the new testament, which is shed for many for the remission of sins." (Matthew 26:28).

Think of life after death without the blood of Christ. We'd all be done for. But Jesus in his zeal to accomplish that which for the ultimate good of has cleansed us from all sin so that we could smile when the thought of eternity comes to mind. In fact, in the hard times of this present world, we often have to bring eternity to mind to cheer ourselves up. I wonder what the case would be without the blood of Christ. Oh thank you Jesus.



# The Glorious Coronation

*"...Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. Amen." (Revelation 1:5 - 6)*

Jesus died to bring us up to a throne. To make us kings and priests unto God. We are given power, authority, glory, and many more which shall last forever and ever.

One thing I dislike about a democracy is the brevity of which a president is in power. So brief, I wonder how a man would have power for only four years. I'd not like to hold to such a position for anything. Only if I feel the need to sacrifice it for my country. It is sickening to have the power and prestige of being the number one citizen for only four years.

Even kings still have a limited time in power though they have it as long as they live. The day they die, another sits in their place, and that is the end of them. The realisation of this caused sorrow to the heart of Solomon. And so is the vanity of life. Whether it be great and insignificant, all things are vanity because of the brevity of time. The force of time, change, and imperpetuity causes bitterness to these hearts of ours. But not so with the kingship and priesthood that Christ has made us. Not so with the throne which Christ is bringing us up to.

# The Protection Of The Bride

*"And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death." (Revelation 12:11)*

Jesus said "Ye shall seek me, and shall not find me: and where I am, thither ye cannot come." (John 7:34). Concerning this Peter asked him why couldn't he come too. He just simply said he can't come now. That's all. It sounds funny that Jesus being the bridegroom would leave his bride here in the world while he goes to a secured haven where his enemies can't come, but his bride is left here in the midst of ferocious and wrathful enemies.

Jesus the man of love has gone to prepare a place for his bride. While he is away, he knows the outcome of things that his enemies will vent their anger on his bride, the church. For this reason he placed his church in the impregnable castle of the word of God. He also sent the Holy Ghost to serve as a sentry on the walls of that castle, watching day and night, protecting his church. Most of all, he shed his own blood for his bride to ensure that the path to that eternal rest is open wide for his church to come through. It is funny that the bride sometimes, chasing after butterflies (trivial things) would stray off this castle of the word of God and incur damages to herself. But Jesus is ever true and ever loving who will always ensure through providence that his church returns to that castle and regains strength.

Some people had argued and may still be arguing that the church has done Christ so much favour saying, "for two thousand years now, the church has kept the name of Christ alive. If not for the church, the name of Christ would have been far forgotten." The truth however, as A.W. Tozer expresses it, is that the church has not kept the name of Christ alive but it is Christ that has kept his church alive for two thousand years now. What manner of evil hasn't befallen the church all through

history? Kings, false prophets, empires, societies, scholars, fools, heretics, cultists, intellectuals, revolutionists, the papacy, and so many other categories of people and groups of people have fought with the church from without and within. Stronger have these enemies always been, but for the strength of that man of love who placed his church in this world, victory has always been ours. For his sake, we have always had our enemies in derision. So Christ protects his church and is preparing her for the glories of eternity.

**Prayer:** *May the name of him that has loved us to the end be forever praised in our lives. May the accomplishments of your zeal be forever stamped upon our hearts. Unto him that loved us, and washed us from our sins in his own blood, And hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever. May praise and honour be yours eternally. Thank you Jesus. Amen.*

## Chapter 6

# THE ANCHOR OF OUR DEVOTION

*"Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God."  
(Hebrews 12:2)*

The zeal of Christ is what we should anchor our Christian devotion and service upon. When we observe his zealousness, behold his sacrifice, and realise its accomplishments, what more ought we to do than serve him whole heartedly. When you behold his zeal, its fire kindles upon you and you begin to burn.

Many times I see people in churches try to spur their brethren or members to a higher devotion in service, and trying to find an anchor on which they'd anchor their devotion, they start pointing to things that can't even spur you to action. Sometimes you'd hear someone, trying to encourage people to evangelise, say in the cause of evangelism, you can get divine healing. Now they are presenting healing as a motive for devotion and service, but what if the people in question don't need healing? They'd just sit there and do nothing, for evangelism is for those who need healing. Or maybe they need healing, but their being sick means little to them and won't change no matter how much you try to convince them that they need to be healed. They're quite okay with being sick and would rather live in that sickness than to go and preach the word. Other times they'd tell you about someone that was given a jeep while serving God. Or got a job, house, a toffee, or a plate of rice. That is what you get when you have carnal men going about a self assigned spiritual assignment. What if a man don't care about these things?

In such cases, there is no good motivative factor for which a man would rise up and do the will of the master. When we do things for the Lord hoping to get something back (whether from men or from God), our motives are not pure. We are merely being selfish. Even though with this motive we accomplish all there is to be accomplished for Christ, it remains a sacrifice offered with a wrong motive. What can we expect from that? It's simple, "The sacrifice of the wicked is abomination: how much more, when he bringeth it with a wicked mind?" (Proverbs 21:27). If we offer sacrifice in the wickedness of selfishness, that sacrifice is an abomination. Selfishness is the wickedness of idolatry, for we dethrone God from the centre of our lives and enthrone ourselves.

In his book, "Paradise Lost," John Milton wrote, "...all who in vain things built their fond hopes of glory or lasting fame, or happiness in this or the other life; all who have their reward on earth, the fruits of painful superstition and blind zeal, naught seeking but the praise of men, here find fit retribution, empty as their deeds." When we have wrong motives in service of any kind to God, our deeds are empty. We have nothing to wait for but retribution. I know that much of those who call themselves God's ministers have led by a bad example in refusing to render service to God except they are paid. And they go as far as coining up doctrines to ensure that they are paid. Let's not emulate that, but follow the perfect examples we find in scriptures in allowing zeal alone drive us on in service, and not seek for reward of any kind.

Jesus said, "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me, till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him? I trow not. So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do."

(Luke 17:7 - 10). Not that he'll not reward us, he is not unfaithful or unjust. In fact, the Bible is full of promises that the just will be abundantly rewarded beyond his imaginations, but when we serve, reward should not motivate us. Looking at his own zeal and what it has accomplished, let us lose focus of our own accomplishments for him seeing that it cannot even be compared. Unprofitable servants are we indeed, but we do not neglect to do our duty.

So I wish this appeal to fleshly things would stop and we begin to look upon the zeal of Christ and its accomplishments, and let it spur us to a full hearted and true hearted devotion to him. It flows naturally. It is either you don't know of his zeal and its accomplishments, or you know about it but don't really realise its magnitude so remain cold, or you know it and understand the immensity of its accomplishments and you in turn become zealous for him.

Understanding this, Frances Ridley Hevergal, wrote in her sweet inspiration-packed hymn,

*"Half-hearted! Savior, shall aught be withholden,  
Giving Thee part who has given us all?  
Blessings outpouring, and promises golden  
Pledging, with never reserve or recall!*

*"Half-hearted? Master, shall any who know Thee  
Grudge Thee their lives, who has laid down Thine own?  
Nay! we would offer the hearts that we owe Thee,  
Live for Thy love and Thy glory alone."*

Sublime words of deep understanding those were. The passionate zeal of Christ and his accomplishments for us should be the very thing upon which we anchor our Christian devotion and service. May God help us to do just that and offer sacrifices out of a sincere motive in Jesus' name. Amen.

**Prayer:** *Dear Lord, give us a right anchor for our devotion and service to you. Let us not seek after foolish, vain, and carnal gain. Let us rather, let go of all things temporal to enable us serve you and be devoted to you, that we may gain all things eternal in Jesus' name. Amen.*

## Chapter 7

# BEING ZEALOUS

## The Demands Of Our Zealous Saviour

*"As many as I love, I rebuke and chasten: be zealous therefore, and repent." (Revelation 3:19)*

We are not just to come to the realisation of our need to be zealous by ourselves and leave it there. We must know that Jesus demands it of us too. He wants us to be zealous and not lukewarm. Seeing that he demands this from us, ought we not to seek to be zealous for him all the more?

We should be zealous of good works. It is written, "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." (Titus 2:13 - 14). We are to be zealous for good works if truly we are Christ's. I know that there are many who say salvation is all about grace, faith, etc, and not works. Here we see that whether or not it is by faith alone, as Christians, we must be zealous of good works. We must desire earnestly to do good works of righteousness.

à Kempis Thomas (1380-1471), wrote, "Without care and diligence thou shalt never get virtue. If thou beginnest to grow cold, it shall begin to go ill with thee, but if thou givest thyself unto zeal thou shalt find much peace, and shalt find thy labour the lighter because of the grace of God and the love of virtue. A zealous and diligent man is ready for all things."

We are to be zealous that God's will be done on earth as it is in heaven. This entails that we are to be zealous that righteousness, peace, and joy in the Holy Ghost reigns in every clime and in every life. This of course starts with the self. We must be zealous that righteousness, peace, and joy in the Holy Ghost reigns in our personal lives. We should also be zealous that righteousness reigns in the church, the body of Christ. This may mean we find ourselves at variance with a lot of people especially in this fallen age when people don't even know what the church ought to be. It means that we are to earnestly contend for the faith. We would certainly have to fight against heretics and hypocrites, but be of good cheer, Christ has overcome the world and we, in him, are more than conquerors. Do not fear them. Lastly, we must be zealous that the will of God be done in every clime under the sun. We must be zealous to see all men honour this great God of ours. We must be zealous to see that the name of God is hallowed. Let us be zealous for all things that pertains to Christ.

As a Christian young man, when you see a woman dressed seductively, zeal should move you not to look a second time, that righteousness may reign in your body. As a Christian sister, when you see in magazines fashion styles that are opposed to righteousness and see others dress in this manner, zeal should move you never to dress that way. When we are slapped on the one cheek, let zeal cause us to turn the other cheek that peace may reign. When we are insulted, let us bless, that joy may reign. Wherever we find ourselves, let zeal spur us to act righteously. When errors are pressing hard on the church and heresy is defying all that we stand for with seemingly higher arguments, scientific claims, social movements, and so on, let zeal move us to be the David who'd step up against the Goliath, saying, "who is this uncircumcised Philistine?" Jesus went to the cross all the way. If it means we deny ourselves merriment, fun, pleasures, and so on to enable us do the

righteous works of zeal, let us deny ourselves and afflict ourselves. Get rid of that fun, that past time, that friendship, that ambition that'll keep you from zealous devotion and service to God. Zeal can't make you stop half way in that which is the God's will. Let zeal move us to do all things, all the way, and all for him.

## Becoming Zealous

*"Be still, and know that I am God..." (Psalm 46:10)*

We should not assume that activities can make us zealous. They help but they can't do the work. A.W. Tozer observed that many Christians try to make up for spiritual bankruptcy by much activities, but this won't help us. However good they may be it won't work until we, in the place of prayer, be still and know that he is God. Until we, knowing that he is God, realise that all power belongs to him, whether it is power to be zealous, prayerful, and so on. We must be still and gaze upon his majesty. We must prayerfully behold him looking through the eyes of scriptures. Not just reading scriptures to know what is written in there, but studying scriptures to understand the things God is saying to us in there. Choose anybody whose life has been marked by zealousness for God, and you can be sure that such a person gazed upon God's majesty, the zeal of Jesus, his accomplishments for us, and the other things we find in scriptures. There is no other way but by prayer and prayerfully studying God's word.

What do I mean? Not until we be still in God's presence seeking his help can we be zealous for him. I myself have tried doing so many things in the past so as to be zealous for God but they won't just work. Many times I'd say to myself "this game is leaving my device, it is taking too much of my time. I need more time to write, study and so on." I'll end up deleting the game actually only to reinstall it later when I am very bored, and its menace continues. So it is not breaking that cd or smashing that television screen or selling that radio for half the price that can make a zealous man. If you do, you may still end up buying it again, not for half the price but for its full price. Yes, separating ourselves from these things help a lot, but the grace is most important. It is not just by our boisterous endeavours, but being still in his presence in repentance and contrition over ones cold state. It is in the knowing and acknowledgment of the coldness of our love for our saviour that we can be given the grace to be zealous for him.

When it comes to our endeavour in attaining a zealous passion for the Lord, it all starts with prayer. Prayer for grace to love him more and to be zealous for him. As John Wesley says, "grace [is] increased by virtue of prayer unto God." Yes, without the grace to love him, all our endeavours are useless and can profit us nothing. We decide to quit somethings only to go back to it after a while and find it sweeter than when we left it. We may decide to start doing something like attending church more often only to grow weary and return to a state colder than before. We need the grace to love him more and we need prayer to have that grace and to increase the grace we already have.

We must also know that it is not possible to love Jesus zealously enough. Then does it mean we shouldn't bother about loving him at all? No, It only means that we should never get to a state of which we become satisfied and say "well this love I have for Christ is enough." No, rather it means we must keep striving to love him more and more. à Kempis Thomas (1380-1471), wrote, "We ought daily to renew our vows, and to kindle our hearts to zeal, as if each day were the first day of our conversion, and to say, 'Help me, O God, in my good resolutions, and in Thy holy service, and grant that this day I may make a good beginning, for hitherto I have done nothing!'"

If we must be zealous, we must start with a prayer.

**Prayer:** *"Help me, O God, in my good resolutions, and in Thy holy service, and grant that this day I may make a good beginning, for hitherto I have done nothing!" Grant me a zeal that'll spur me on to selfless service. In Jesus' name. Amen.*